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donald tells of one man with whom he conversed who had accepted Christianity and who had been a dervish. He was asked whether if the specifically Moslem references could be left out of the religious exercise of the dervish (the *zikr*) he could still find spiritual profit in it. After some reflection he replied that he thought he could, and there seemed to be a shade of regret in his reply as though he wished there might be something of the kind in Christianity. The conclusion is that the missionary must have something more than a correct view of Christian dogma, and something more than a genuinely historic knowledge of the founder of Islam if he is to get into really sympathetic relations with these people. To show what this is, is one object of the book before us. Every one who is interested in heart-religion will read it with interest and profit.

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BRIEF MENTION

BIBLE

KENT, C. F. *Biblical Geography and History*. With Maps. New York: Scribner, 1911. xviii+296 pages. \$1.50 net.

No one should think of visiting Bible lands without reading carefully such a work as this. In his dash through the history of the Old and New Testaments the author sketches in the foreground both the ancient and modern topographical setting of the narrative. First-hand knowledge of the places gives reality and color and a vividness of description that can never be found in a work compiled from other books. To give clearness and locality to every place mentioned sixteen maps are inserted, based on the best modern authorities. If one wishes to go beyond the lids of this volume, a selected bibliography points the way.

POLLARD, ALFRED W. *Records of the English Bible*. The Documents Relating to the Translation and Publication of the Bible in English, 1525-1611. London and New York: Frowde, 1911. xii+383 pages. 5s. net.

The tercentenary of the translation of King James (or Authorized) Version has opened the doors of our ignorance, and forced us to flee to such sources as are found in the *Records of the English Bible*. Pollard has done a piece of work in this volume that deserves the sincere gratitude of every student of the history of the English Bible. He has selected and published sixty-three source-records belonging to the period, 1525-1611. The stormy times of this period are seen in the decrees of kings and bishops, in the jealousies of churchmen and politicians, in the plottings and monopolies of printers and publishers, expressed in the unique English style of the sixteenth century. Now we shall be able better than ever to appreciate some of the antecedents of the Authorized Version, and also to understand the reasons for some of the strange things that were done by the civil and church authorities from the time of Tyndale down to King James.

The Authorized Version of the English Bible, 1611. [Cambridge English Classics.] Edited by WILLIAM ALDIS WRIGHT. In Five Vols. Cambridge: At the University Press; New York: Putman, 1909. 4s. 6d. per volume; 20s. a set. Vol. I, Genesis to Deuteronomy, xxiii+495 pages; Vol. II, Joshua to Esther, 617 pages; Vol. III, Job to Malachi, 775 pages; Vol. IV, Apochrypha, 425 pages; Vol. V, The New Testament, 575 pages.

The tercentenary of the translation of King James Version (1611) has opened new avenues of study to Bible students in Dr. Wright's five bulky volumes. To produce a facsimile reprint of the first folio edition of 1611 would have been a very expensive piece of work. In lieu of that method, the editor put into the hands of the compositors and readers of the University Press a copy of the first edition of 1611, and from that work the present five volumes were reproduced. In place of the black-letter type of 1611 we have roman; instead of the roman of 1611, we have italic; instead of a double-column page of 1611, we have the left- and right-hand pages of the open book reproducing the left- and right-hand columns respectively of a single page of 1611. The quaint spelling, the printers' errors, and the marginal notes are exactly reprinted. The dedication: TO THE MOST HIGH AND MIGHTIE PRINCE, IAMES, by the Grace of God, King of Great Britaine, France and Ireland," etc.; "the Translators to the Reader," happily form the introduction to the text.

Dr. Wright prefaces the Authorized Version by seventeen closely printed pages of variations between the first two folio editions of 1611. These give a startling revelation of the haste and carelessness with which these issues were printed. They also show us how free the first editors and printers were to change the text and spelling of the English of their day. For students of English classics we have here a new usable tool; and for Bible students who interest themselves about the English of the King James Version, and its relation to the earlier English versions, Dr. Wright has prepared a most welcome piece of apparatus.

HAGEN, MARTIN. *Lexicon Biblicum*. [Cursus Scripturae Sacrae, Auctoribus R. CORNELY, I. KNABENBAUER, FR. DE HUMMELAUER aliisque Soc. Jesu presbyteris.] 3 vols., cols. 3382. Paris: Lethielleux, 1905-11. Fr. 46.

The great Jesuit Cursus Scripturae Sacrae, dedicated to Pius X, includes among its introductory books (Libri Introductorii) a *Lexicon Biblicum*. This is not a dictionary of the Latin Vulgate, nor precisely a Bible dictionary, although it shows some of the characteristics of each. It is printed in Latin and exhibits the Vulgate forms of proper names, institutions, and subjects. Matters of introduction are not specifically covered by it, being treated in special volumes of the Cursus, but all places, persons, classes, institutions, doctrines, animals, plants, etc., mentioned in Scripture, are discussed in concise and careful articles. The longer articles are followed by bibliographies of important books and articles, Catholic and non-Catholic, and many are signed by Fonck or Knabenbauer. The last remark in Vol. II, that Myra must be read instead of (Vulg.) Lystra, in Acts 27:5, shows a hopeful attitude with reference to the Vulgate text. The dictionary exhibits great learning, especially in technical lines, but the historical and theological treatments will seem to critical students often mechanical and external. There are some excellent tables, maps, and

plans, and in general the work does credit to the learned order which prepared it. It is of especial interest as an index of the opinion of the best Roman Catholic scholarship of the day upon a host of biblical matters.

KENT, CHARLES FOSTER. *The Great Teachers of Judaism and Christianity*. New York: Eaton & Mains, 1911. 166 pages. \$0.75.

The reviewer's estimate of this little book is indicated by the circumstance that upon examining it he at once adopted it as a textbook in the Bible class of a preparatory school which he is teaching. It has grown out of lectures given by the author, and is designed especially for Sunday-school workers. Professor Kent's services in popularizing the results of sound biblical scholarship are well known, and his reputation will be enhanced by this little volume. Its special excellence is in its striking correlation of the teaching of Bible times with modern religious education movement.

OLD TESTAMENT

CASPARI, WILHELM. *Vorstellung und Wort "Friede" im Alten Testament*. [Beiträge zur Förderung christlicher Theologie. 14ter Jahrgang, 1910. 4tes Heft.] Gütersloh: Bertelsmann, 1910. 168 pages. M. 3.

The friends of international peace in general and the student of the Old Testament in particular will be glad to read *Vorstellung und Wort "Friede" im Alten Testament*. The idea of "peace" as such, irrespective of the word used to denote it, is canvassed in the Old and New Testaments and in the literature of the Grecian Jews and in the real post-exilic Zechariah. The three kinds of peace that the Old Testament yields are: (1) that in nature (Isa. 11:6-9); (2) the peace of nations, an original-prophetic conception, especially religious; and (3) the peace of God. The bulk of the book, however, is a study of the Hebrew word **שָׁלוֹם**, and its ground-form, or root. For the peace-idea in the Old Testament there is no single word in use. This may have been due to the fact that "peace" for a settled people meant a different thing from "peace" for nomads. So that with Israel's settlement in Canaan the peace-idea underwent a change, and this changing condition became a continuous one as Israel's national character changed. **שָׁלוֹם** may be studied as well from its opposites (cf. Jer. 29:11; 38:4; Isa. 45:7) as from the context in which it is used. Its significance concerns our conception of God (I Kings 2:33; Isa. 45:7; Mal. 2:6) as much as the Israelitish nation. It likewise has a personal as well as a public meaning. And by no means least of all is its religious significance. In Jer. 4:10, 14:13 it is used as the opposite of war—not a usual meaning of this word. Caspari has done an industrious and useful piece of work, that will aid both the lexicographer and the student of Old Testament religion.

MÜLLER, GOTTLIEB. *Studien zum Text der Psalmen*. [Beiträge zur Förderung christlicher Theologie. Herausgegeben von A. Schlatter and W. Lütgert. 14ter Jahrgang, 1910, 2tes Heft.] Gütersloh: Bertelsmann, 1910. 77 pages. M. 1.80.

Those who work with the original text of the Psalms will thank Müller for his *Studies*. The Septuagint is the main source of helpful readings. Following these the author puts most confidence in Bæthgen's *Psalmen* (3d ed.). He also uses the works of Wellhausen, Gunkel, and Duhm. Notes are given to verses in thirty-eight psalms. But the treatments are distinctly conservative. There is almost an entire absence

of arbitrary handling of the Massoretic text, or of rash emendations, or of excision of words to satisfy the requirements of a metrical theory.

LEHMANN-HAUPT, C. F. *Die Geschicke Judas und Israels im Rahmen der Weltgeschichte*. [Religionsgeschichtliche Volksbücher, herausgegeben von F. M. Schiele. II. Reihe, 1. und 6. Heft.] Tübingen: Mohr, 1911. 95 pages. M. 1.

Readers who expect to find a new work in Lehmann-Haupt's *Die Geschicke Judas und Israels im Rahmen der Weltgeschichte* will be disappointed. It gives us the first eight of the twelve chapters which make up his large work, *Israel: Seine Entwicklung im Rahmen der Weltgeschichte*. A torso is thus the result, since Israel's history is cut off at the fall of Jerusalem in 586 B.C. The tables of chronology, indexes, and the one map are also lacking. Lehmann-Haupt's vivacious style and his clear German sentences are a delight in contrast with some of the involved, prosaic, and doubly complex methods of expression employed by some of the most prolific writers on similar themes.

KÖNIG, EDUARD. *Babylonien und die Deutung des Alten Testaments*. [Für Gottes Wort und Luther's Lehr: Biblischer Volksbücher herausgegeben von Johann Rump. Reihe III. Heft 9.] Gütersloh: Bertelsmann, 1911. 84 pages. M. 0.60.

The controversy of a few years ago in Germany over the so-called "Babel-Bibel" question finds its echo in König's brochure, *Babylonien und die Deutung des Alten Testaments*. The author pits himself against such writers as Jeremias and Winckler, and vigorously maintains that Israel was not a little Babylonia; nor did she borrow her chief characteristics, her religion, and the spiritual elements of her history from Babylonia. While recognizing large acquisitions from Babylon, he is a champion of Israel's unique features, as over against the so-called pan-Babylonianism.

STRACK, H. L. *Hebräische Grammatik mit Übungsbuch*. Zehnte und elfte, sorgfältig verbesserte und vermehrte Auflage. [Clavis linguarum semiticarum, Pars I.] München: Beck, 1911. xii+288 pages. M. 4.

Strack's Hebrew grammar has been before the German public for almost thirty years. The fact that it has reached its tenth edition testifies to the hearty appreciation that has been accorded it and likewise to the author's praiseworthy desire to keep his book abreast of the most recent scholarship. The changes made in this latest addition are relatively unimportant, the chief one being the inclusion of a brief section on noun-formations. The chief virtues of the grammar are its clearness and its elimination of details. It is therefore well adapted to the use of students beginning the study of the Hebrew language.

STRACK, H. L. *Grammatik des biblisch-aramäischen, mit den nach Handschriften berichtigten Texten und einem Wörterbuch*. Fünfte, teilweise neubearbeitete Auflage. [Clavis linguarum semiticarum, Pars IV.] München: Beck, 1911. 100 pages. M. 2.50.

This fifth edition of Strack's well-known and much-used summary of the grammar of biblical Aramaic is distinguished from its predecessors chiefly by the use that has

been made of the papyri from Assuan and Elephantine. These texts have furnished a great deal of illustrative matter both for vocabulary, paradigms, and syntax. By the incorporation of this new material, Strack's grammar has become the best existing manual on biblical Aramaic.

Die Schriften des Alten Testaments in Auswahl neu übersetzt und für die Gegenwart erklärt. VON GRESSMANN, GUNKEL, *et al.* Göttingen: Vandenhoeck und Ruprecht, 1911. Lieferungen 9 and 10. 180 pages. M. 1.60.

In the ninth *Lieferung*, Gressmann continues the exposition of the Psalms begun in earlier parts. Those treated here are classified as prayers of thanksgiving and prayers of petition, both private and public. The exposition is fresh and suggestive along many lines. The tenth *Lieferung* begins a new volume of the work to be devoted to the great prophets of Israel. The beginning of Isaiah's activity is treated here by Hans Schmidt. He holds that a large inheritance of semitic mythology was taken over by the prophets and incorporated into their teachings. Isaiah's Immanuel-prophecy is a case in point. Isaiah in the presence of Ahaz becomes subject to a trance or vision, in which he sees the young woman to whom he refers and the wonder child who is to be born and fulfil Israel's messianic expectations. But if Immanuel is to be identified with the Messiah, how account for the evidently unpleasant character of the tidings from the point of view of Ahaz? In two ways: first, the messianic deliverance will not come until after the Assyrian scourge has swept over the land; second, the news that the messianic king was in sight would be no more agreeable to Ahaz as occupant of the throne than legend reports the story of the wise men to have been to Herod, the king. New interpretations such as this at least arouse interest and stimulate thought. German scholarship is to be congratulated upon having a public sufficiently intelligent and interested in biblical matters to create a demand for a popular commentary exhibiting so high a grade of scholarship as this series is presenting.

GLAZEBROOK, M. G. *Studies in the Book of Isaiah.* Oxford: The Clarendon Press, 1910. xix+349 pages.

This book is the product of a course of popular lectures given by the author at Bristol and at Norwich in England. The style of direct address is carried over from the lectures into the book. It makes easy and interesting reading. The author's standpoint is that of the modern school of interpretation. For the most part he is content to assume that standpoint without wasting time upon its defense. His critical conclusions are determined for him largely by Duhm and Marti. The prophecies are considered by him in four sections: (1) those of Isaiah himself, (2) anonymous oracles from the exile, (3) deutero-Isaiah=chaps. 40-55, (4) triteto-Isaiah=chaps. 56-66. The lectures are expository in character and refrain from the discussion of technicalities. A new translation arranged in strophic form illustrates the text. Probably no volume of its size is better adapted to the purpose of informing the average man as to the meaning and purpose of the Book of Isaiah as it is interpreted by the scholarship of today.

NEW TESTAMENT

SHELDON, H. C. *New Testament Theology*. New York: Macmillan, 1911. viii+364 pages. \$1.50 net.

This book seems designed primarily to meet the needs of the general reader. Critical discussions are kept in the background, while attention is centered upon the statement of the author's positive conclusions. These are in the main of a distinctly conservative type. The presentation is a clear and intelligent statement of the more commonly considered phases of New Testament thought, treated under the conventional theological captions. The task of "New Testament Theology" is taken to be an exposition of the ideas of the various writers of the New Testament books, consequently there is little of value here for one who wishes to approach this study from the side of the religious life of the time. It can hardly be said that the author is very careful to distinguish between the theology of the evangelists and the thinking of Jesus. This is perhaps due to a tendency to confuse the historical Jesus with the Christ of early faith.

D'ALMA, J. *Philon d'Alexandrie et le quatrième évangile*. Avec une préface de P. SAINTYVES. Paris: Nourry, 1910. viii+119 pages. Fr. 1.25.

In brief compass, yet with considerable minuteness, the points of resemblance between Philonic thought and the Fourth Gospel are displayed. These are seen in the conceptions of God the Father, the Logos, the Spirit, and the like. So extensive a dependence upon Alexandrian thought in this gospel may be doubtful, yet many of the points here advanced demand serious consideration.

STEINMANN, A. *Die Sklavenfrage in der alten Kirche. Eine historisch-exegetische Betrachtung über die soziale Frage im Urchristentum*. [Sonderabdruck aus der wissenschaftlichen Beilage zur Germania, 1910, Nr. 8-12.] Berlin: Druck der Germania, 1910. 55 pages.

Although slavery no longer exists among civilized peoples, the author thinks modern conditions exhibit a state of society similar to that of ancient times when men enslaved their fellows; the social status of the lower classes today is essentially that of the ancient slaves. Modern interest in social problems is taken as the justification for investigating the attitude of the early church toward slavery. Three main topics are treated: slavery at the time of early Christianity, Christianity and the lower classes, the position of the slave in the primitive church. The result is a collection of the principal data from the original sources, with frequent references to the opinions of modern writers. The conclusion reached is already familiar to students of the subject. Christians took no revolutionary attitude toward contemporary social conditions. They aimed primarily to free men's spirits and to inculcate the ideal of love as a guide for conduct in all human relationships. Just what this line of study has to offer, in a practical way, for the solution of modern issues is not indicated with any degree of fulness.

BRUSTON, CH. *Fragments d'anciens évangiles récemment retrouvés*. Paris: Fischbacher, 1909. 78 pages.

It is slightly misleading to apply "recently discovered" to all the material edited in this pamphlet. Even the editing is not all done recently. The first twenty pages appeared in the year 1898 as *Les paroles de Jésus récemment découvertes en Égypte*.

To this three pages of "corrections" are now appended. The second section was published in 1905 under the title *Fragments d'un ancien recueil de paroles de Jésus*. Here the editor reprints the fragments he edited in 1898, and adds two other so-called Oxyrhyncus fragments and the Fayum fragment. The remaining pages are of more recent interest. They contain the "Fragment of an uncanonical gospel from Oxyrhyncus," published by Grenfell and Hunt in 1908, and the conclusion of the Gospel of Mark as found in the manuscript lately brought to America by Mr. Freer. In each case the Greek text is accompanied by the editor's notes and a French translation. The last mentioned fragment from Oxyrhyncus belonged, in the editor's opinion, to the Gospel of the Egyptians, and the difficult $\sigma \mu\eta \epsilon\omega\nu$ in the newly discovered conclusion of Mark is read $\delta \mu\eta \epsilon\psi\eta$ (optative), *ce qui ne permettrait pas*.

Évangiles Apocryphes, Tome I. [Textes et Documents pour l'étude historique du christianisme.] Protévangile de Jacques, Pseudo-Matthieu.

Évangile de Thomas. Textes annotés et traduits par CHARLES MICHEL. Histoire de Joseph le Charpentier. Rédactions Copte et Arabe traduites et annotées par P. PEETERS. Paris: Picard, 1911. xl+255 pages.

The introduction deals with problems of date, authorship, manuscripts, etc. The *Protevangeliium* of James, Pseudo-Matthew and the Gospel of Thomas are printed with the Greek or Latin text (as the case may be) on one page and a French rendering opposite, while the History of Joseph the Carpenter is given only in translation. These documents may not be of great value or interest, yet it is gratifying to have them made so easily accessible.

HOLLMANN, G. *Welche Religion hatten die Juden, als Jesus auftrat?* [Religionsgeschichtliche Volksbücher, I. Reihe. 7. Heft.] Tübingen: Mohr, 1910. 64 pages. M. 1; geb. M. 1.30.

The second edition of this concise and popular summary of Jewish religion in Jesus' day is substantially a reproduction of the first edition, which was translated into English in 1909. Though written for the laity in the first instance, as a reliable survey of the main phases of the subject it may also be of service to the specialist.

BRANDT, W. *Jüdische Reinheitslehre und ihre Beschreibung in den Evangelien*. (Beihefte zur Zeitschrift für die alttestamentliche Wissenschaft, XIX.) Giessen: Töpelmann, 1910. viii+64 pages. M. 2.70.

This brochure is valuable especially for the fulness of its citations from Jewish sources as shedding light upon the gospel references to Jewish practices of ceremonial purification. Brandt concludes that the discussions recorded in the gospels primarily represent the interest of the early church, and that the questions which interested the evangelists had not really become issues in Jesus' time. He had spoken of moral rather than of ritual cleanliness and uncleanness.

DE LE ROI, JOH. *Neujüdische Stimmen über Jesum Christum*. (Schriften des Institutum Judaicum in Berlin, Nr. 39.) Leipzig: Hinrichs, 1910. 54 pages. M. 0.75.

Readers are here given an interesting collection of opinions about Jesus, expressed by more or less well-known modern representatives of Judaism in Germany, Austro-Hungary, Switzerland, France, Italy, Great Britain, Sweden, Russia, and North

America. As might be expected, the opinions vary widely in character but it is interesting to note how many Jews hold Jesus in high esteem as one of the noblest of Israel's sons. We doubt whether the compiler of the pamphlet is justified in seeing in this growing attitude of appreciation evidence that the Jewish nation is nearer than formerly to acknowledging Jesus as "my Lord and my God."

SWETE, HENRY BARCLAY. *The Ascended Christ: A Study in the Earliest Christian Teaching*. London: Macmillan, 1910. xv+168 pages. \$0.80 net.

Mysticism is certainly a permanent and indispensable element in a normal and wholesome religious life, and this book will prove helpful to those who have the same presuppositions as the author. But what we may call its psychology will render it "impossible" for many others. The author's well-known scholarship and his earnest religious spirit command respect.

BUCHANAN, E. S. *The Four Gospels from the Codex Veronensis (b)*. Being the first complete edition of the *Evangelarium Purpureum* in the Cathedral Library at Verona. With an introduction descriptive of the MS and two facsimiles. [Old Latin Biblical Texts: No. VI.] Oxford: The Clarendon Press, 1911. xxiii and 198 pages. 21s. net.

Of the extant manuscripts of the Old Latin gospels, the *Codex Veronensis (b)* is among the oldest and best. It was written early in the fifth century and has probably always been at Verona, where it is the chief treasure of the cathedral library. Of its 418 leaves twenty-five have been lost and seven corroded away by the ink. The manuscript is written on purple-dyed parchment in silver and gold letters. It contains the four gospels in the characteristic Latin order, Matthew, John, Luke, Mark. It is at the end of Mark that damp has so injured the writing. The text was first edited by Bianchini in 1749, and his work has been twice reprinted. Mr. Buchanan publishes the text in full, line for line and column by column, prefacing it with a short introduction describing the manuscript and its correctors, and discussing its type of text. His publication is a notable addition to the Old Latin materials of textual study, for while Bianchini published most of the manuscript, Mr. Buchanan has been able to decipher ten more leaves in whole or in part than Bianchini printed, and moreover the recent reprint of Bianchini's edition is, in Mr. Buchanan's opinion, not wholly trustworthy. It is a matter of interest to have the full text of a Latin gospels of the age of Jerome thus made fully and freshly accessible. Mr. Buchanan's English is not always above reproach. It is confusing to read that "The other leaves that are missing were missing when first numbered" (p. viii). His views on the value of the Old Syriac are rather too strongly put (p. xx).

PATRISTIC

GRAPIN, ÉMILE. *Eusèbe: Histoire Ecclésiastique, Livres v-viii. Texte grec et traduction française*. [Textes et documents pour l'étude historique du Christianisme.] Paris: Picard, 1911. 554 pages. Fr. 5.

The second part of Grapin's convenient edition of the *Church History* of Eusebius contains books v to viii in Greek and French, with a few pages of textual and historical notes. The text does not differ importantly from that of the recent

Berlin edition (Schwartz), but the French version, which occupies the right-hand page, will, at least in France, facilitate the consultation of the original. The indices are postponed to the end of Vol. III.

HILL, J. HAMLYN. *The Earliest Life of Christ Ever Compiled from the Four Gospels*. Being the Diatessaron of Tatian (ca. A.D. 160). Literally translated from the Arabic Version and containing the Four Gospels Woven into One Story. With an Introduction and Notes. 2d ed., abridged. Edinburgh: Clark, 1910. Imported by Scribner. xv+224 pages. \$1.25.

The new edition of the English Diatessaron will be welcomed by many. Mr. Hill's translation is less literal than that of Professor Hogg, being over-influenced by Ciasca's Vulgate Latin rendering of Tatian. Hill's introduction is a useful presentation of the probable origin and history of the Diatessaron, although it is very far from certain that the separate gospels existed in Syriac before the appearance of the Diatessaron (p. xi), and very improbable that Tatian meant his work to be used along with them (p. xiv). That the Diatessaron was composed "about A.D. 160" (p. v) is unlikely. But the presentation of the Diatessaron in English, with marginal references showing the careful interweaving of the Four Gospels throws important light upon the critical and literary processes of the second century and deserves attention from all students of early Christian literature.

CHURCH HISTORY

ZEGARSKI, TEOFIL. *Polen und das Basler Konzil*. Posen. Verlags-Druckerei "Praga," 1910. 77 pages.

This is an inaugural dissertation presented to the philosophical faculty at the University of Freiburg. It traces the connection of Poland with the various stages of the Council of Basel. The result is that Poland returns to obedience to the Roman pope, 1447-49.

HUMBERT, L'ABBÉ AUGUSTE. *Les origines de la théologie moderne*. I. "La renaissance de l'antiquité chrétienne (1450-1521)." Paris: Lecoffre, 1911. 356 pages. Fr. 3.50.

In this volume Abbé Humbert has given us from the Roman Catholic point of view the first part of what promises to be a very interesting discussion. This first part deals with the revival of Christian antiquity in the period between 1450 and 1521. It treats of the traditional lines of influence, such as the Rule of Faith, the Scriptures and the Fathers, the Scholastic Theology from the Sources, the attempt at Theological Reform in the Middle Ages, Contemplative Knowledge and Discursive Science, The Bible and Mysticism, The French Mystical School and Its Conception of Theology. Among the precursors are Wycliffe and the Lollards, and the German biblical theologians of the fifteenth century, Wessel and Goch. A long and interesting chapter is given to the New Science in which the influence of the Italian Humanists, John Colet, Jacques Lefevre and Reuchlin figure prominently. Then especially through the influence of Erasmus, scholasticism is displaced by a Christian philosophy. Another chapter discusses the relations of St. Jerome, Reuchlin, Erasmus, Mutian, Cajetan, Melancthon, Augustine, and Luther, and so we are led up to the Wittenberg theology.

ODHNEN, CARL THEOPHILUS. *Michael Servetus—His Life and Teachings*. Philadelphia: Lippincott, 1910. 96 pages. \$0.50.

Under this pretentious title the author has had published a little volume of less than one hundred pages. There is need, indeed, for an impartial and scientific treatment in the English language of the life and teachings of Michael Servetus. But one does not have to read many pages of the work under consideration in order to discover that it lacks both impartiality and scientific character. Throughout the book the author writes as the zealous advocate and apologist for Servetus in opposition to the latter's contemporary critics and calumniators. And why this zeal in behalf of Servetus? Because the author believes Servetus to have been a forerunner of Swedenborg, the founder of the "New Church," of which sect the author is an adherent. In fact, the main purpose of the author is to point out the similarity of Servetus' teachings to those of Swedenborg—the latter half of the volume consisting chiefly of selections from Servetus' writings set over against sentences from the pen of Swedenborg. The author, indeed, adduces considerable evidence in support of such a similarity of teaching, presenting thus a study in comparative theology which will be of interest to students in this field of investigation.

A further serious defect of the work is the scarcity of references to the sources of his biographical material.

WARING, LUTHER HESS. *The Political Theories of Martin Luther*. New York: Putnam, 1910. 293 pages. \$1.50.

It has long been recognized that the religious revolution of the sixteenth century inaugurated by Martin Luther affected profoundly the subsequent political development of western Europe. Not until comparatively recent years, however, has the attention of scholars been directed toward Luther's specific teachings, ideas, or theories regarding such questions as the origin of the state; the relation of church and state; the functions of the state, and the like. During the last two decades a considerable number of works have appeared dealing with various phases of Luther's activity and influence in the sphere of politics, several of which are devoted to a presentation of Luther's political theories as such.

Dr. Waring seems to have been utterly ignorant of the fact that others had preceded him. Neither in his bibliography nor in the text of his work is there the slightest reference to these researches of foreign scholars. Obviously, therefore, the book is seriously defective in its scholarship and can claim little respect from trained historians.

Dr. Waring has not confined himself closely to his theme, but has given us rather a summary, by means of quotations, of opinions concerning government, mentioning, almost incidentally, the political theories of Luther. It should be added, that, in the opinion of the reviewer, Dr. Waring has grasped and presented correctly Luther's essential political principles.

VON SCHUBERT, DR. HANS. *Reich und Reformation*. Tübingen: Mohr, 1911. 48 pages. M. 1.

This essay originated in an address delivered by Dr. von Schubert, prorector of the University of Heidelberg, in connection with the annual festival held to celebrate the founding of the university. Dr. von Schubert is the editor of the latest edition

of Moeller's well-known *History of the Christian Church* and the author of a widely used manual of church history.

Impressed by the fact that toleration may be easily destroyed, and by the effect of religious division in complicating Germany's economic and political problems, he approaches the Reformation with the question whether the imperial government did not at least make a start in the preservation of religious unity. Had the central government solved the religious problem for the whole nation, instead of leaving it to the various local governments for settlement, intellectual and spiritual unity might have been preserved in Germany. He finds that between 1522 and 1524 there was an increasingly strong party in Diet and *Reichsregiment* which desired the settlement of the religious question by an imperial law with uniform provisions for the entire empire. This plan failed, and by 1526 the question had to be referred to individual princes for settlement as they pleased. Religious reform was thus removed from the domain of the central, imperial government and placed within the jurisdiction of the local authorities, princes and cities. Even this situation did not make religious unity hopeless, however, for had the Emperor used force, the evangelical princes might have been coerced into the acceptance of the old faith, at least in a modified form. The reference of the religious question to the princes and cities was, of course, a concession to particularism and thus destroyed religious unity in Germany, but it saved Protestantism, for the imperial government would have acted only in favor of the old church.

DOCTRINAL

BORNHAUSEN, KARL. *Der religiöse Wahrheitsbegriff in der Philosophie Rudolf Euckens*. Göttingen: Vandenhoeck und Ruprecht, 1910. 63 pages. M. 1.60.

The philosophical works of Eucken have had a great vogue in Germany during the last few years, and more recently are being widely read in translation in England and in this country. Eucken has gathered about him many enthusiastic followers; and this new philosophic school, at once strongly idealistic, speculative, and religious, has become perhaps the most noteworthy movement in contemporary German philosophy. Its strong religious emphasis has naturally been welcomed by most theologians; but closer study is convincing many of them that Eucken's philosophy, however inspiring and influential it may be in turning the currents of German philosophic thought more strongly toward idealism and religion, has as a system of thought comparatively little to contribute to the philosophy of religion. This monograph, by one of the younger associates of Herrmann and the neo-Kantian philosophers at Marburg, represents this point of view. It approaches Eucken's philosophy on the side on which it is most open to criticism—its theory of knowledge. Reviewing its historical antecedents and affinities, the author finds them much more in the speculative system of Plotinus, Spinoza, Fichte, and Hegel than in the critical philosophy of Kant. Turning then to Eucken's epistemology and particularly to his conception of truth, Bornhausen finds it hazy, indefinite, and speculative, a philosophy of word and emotion rather than of critical thought, which in no realm does justice to the individuality and concreteness of truth. In the realm of religion he thinks this uncritical "universalizing" of truth particularly dangerous, because it obscures the individuality of all true religious experience, and tends to identify religion with philo-

sophical speculation. Finally, the author outlines his own concept of truth and its place in ethics and religion, following in general neo-Kantian lines. The monograph is important for any thorough and critical study of Eucken's philosophy.

GISS, AUGUST J. *Die menschliche Geistestätigkeit in der Weltentwicklung*. Eine kritisch-philosophische Betrachtung des menschlichen Geistes; mit Anwendung der Principien auf die Entwicklung der menschlichen Gesellschaft. Band 1. Leipzig: Deichert (Georg Böhme), 1910. xvii+278 pages.

The author presents a critique of the Kantian philosophy as the foundation of his thesis. He finds in the *Kritik der reinen Vernunft* a confusion of pure idealism and what he terms a thoroughgoing criticism. In the second edition Kant endeavored to eliminate the confusion by his refutations of idealism but with scant success. The task of a critique is twofold: to determine the limits of knowledge for the subject and to regard the object of knowledge as of secondary importance. Kant's contradictions follow from his failure to observe this. In the *Dialektik* Kant treated only the individual and failed to recognize the social element as did Hegel. The result of the author's criticism of Kant is a developmental theory of knowledge, in which subjectivism forms an essential part and which is based upon faith in an unchangeable order. The *Ding an sich* is replaced by a thought-world. All activity of the soul involves co-operation which forms the ideal of spiritual development and arises out of a spiritual history. This theory of development is applied by the author to the philosophy of science involving, as it does, a consideration of the Kantian concept of Nature. The question of the finality of a given stage of a development leads to the analysis of the state and of the church as institutions exhibiting development. In the case of the church successive aims are discoverable; the institution itself, a man who is the symbol of that which is higher in life, or the belief in a Higher Being to which the institution is a minister. The historical analysis brings us down to the time of Christ. So far from criticism destroying the essence of religion, it rather establishes it and discovers that religion is empirically the expression of something deep in the soul. The argument shows keen analysis and is important in its emphasis on the onward push of the soul and on the social element in all progress, even religious.

LOBSTEIN, P. *An Introduction to Protestant Dogmatics*. 2d ed. Translated by A. M. Smith. Chicago: The University of Chicago Press, 1910. 298 pages. \$1.62.

One is glad to see that a second edition of this valuable little book has been called for. Perhaps nowhere can the English reader find in so brief compass a better exposition of the fundamentals of the Ritschlian position. One may not agree with the author at all points, but no preacher or theologian can fail to profit from a careful perusal of the volume.

KREYHER, JOHANNES. *Zur Philosophie der Offenbarung*. Gütersloh: Bertelsmann, 1910. 238 pages.

This is a collection of essays in apologetics, which undertake to defend against various modern scientific and philosophical theories what is taken to be the content of a supernatural revelation, viz., the older orthodox interpretation of the scriptural doctrines of the being and attributes of God, of the world and man, of redemption and the way of salvation, and of the last things.

MONTGOMERY, G. R. *The Unexplored Self*. An Introduction to Christian Doctrine for Teachers and Students. New York: Putnam, 1910. 249 pages. \$1.25.

This well-meant but not very convincing volume contains some suggestive thoughts and expresses throughout a genial, liberal, and yet vital faith. Perhaps it is the author's apprenticeship as a newspaper correspondent that explains his "snappy" but scrappy style and the appetizing character of his headlines as compared with the frequently disappointing character of the paragraphs. The book is better in conception than in execution, and one cannot but doubt its value with reference to the purpose indicated in the sub-title. Still, it has some suggestive thoughts which are worth more than the price of the volume.

CHAMPION, J. B. *The Living Atonement*. Philadelphia: Griffith and Rowland Press, 1910. 346 pages. \$1.25.

Mr. Champion holds that reconciliation is not the full meaning of atonement; repentance and forgiveness do not exhaust the whole ethical necessity. Atonement is the righting of a moral wrong, a work which was accomplished by Christ, through his sinless identification with sin and suffering therefor. In consenting to the sin of his crucifixion—a sin which brought the sin of the world to a head—Christ became identified with sin. But this identification was sinless because Christ saw in his crucifixion an event willed by God the Father, because of the redemptive value it was to have. Still, the identification with sin incapacitated the Son for communion with the Father, as was shown by his cry of dereliction on the cross. Because of the identification, however, when Christ died, sin died actually and potentially; and so the sin of the crucifixion was transformed into a power of righteousness. Thus Christ's death made him atonement.

If there is here any coherent theory of the atonement, it is doubtless in some respects a new one, and yet it is not very surprising that its novel elements should not have occurred to anyone before. But is it not a pity that so much ingenuity should be wasted in the vain attempt to solve the problem as to how the wrong of past sin can be made right? Is it not forever a wrong that cannot be undone? And are not the only practical and the only soluble questions how to lead the sinner to repentance, reconciliation with God and righteousness, and how to counteract the evil effect of his past sin?

SNOWDEN, JAMES H. *The Basal Beliefs of Christianity*. New York: Macmillan, 1911. ix+252 pages. \$1.50 net.

"The present volume is an attempt to state the basal beliefs of Christianity in a form for popular readers. It touches lightly on deep and difficult matters and emphasizes the broad and practical aspects of Christian facts and faith. . . . The book of course contains nothing new and only aims to give new expression to old truths. It is not intended for theologians or ministers, but mainly for lay readers, Sabbath-school teachers and Christian workers."

These words from the author's preface adequately describe the book.

MAINS, GEORGE PRESTON. *Modern Thought and Traditional Faith*. New York: Eaton & Mains, 1911. xxi+279 pages. \$1.50 net.

The significance of this book is that the author is a high official of the Methodist Episcopal church, a man of extended reputation as pastor, preacher, and book agent,

who enjoys the confidence of ministry and laity. His spirit is all that could be desired. He believes that "the fruits of biblical criticism as handed over to the church have been winnowed and gathered by devout, consecrated, and most capable Christian minds."

"The question of criticism fundamentally is one of immeasurably greater importance than that of disturbing or failing to disturb the favored notions of an unscholarly belief. It is a question of so addressing Christian truth to the high-school and university-bred young life of the present world as to command both their intelligence and their conscience. . . . But such disturbance would better occur a thousand times over than the persistent attempt to bind the church to views which the educated mind of the age has not only outgrown, but which it utterly rejects."

The author's bibliography contains only English titles. He appears not to have reckoned with some of the harder and more profound books. Dr. Mains has our sympathy on account of the unhappy "Introduction" contributed by another; it does not represent the author's own attitude.

COMPARATIVE RELIGION

DE GROOT, J. J. M. *The Religion of the Chinese*. New York: Macmillan, 1910. viii+230 pages. \$1.25.

Dr. de Groot is the author of the standard work on *The Religious System of China*, a massive treatment in 6 vols., containing in the five volumes issued about 2,500 royal octavo pages. There can be no question therefore of his competency to furnish a convenient summary of the religious beliefs and practices of China such as the present volume contains. In seven chapters he treats the animism, demonism, belief in specters, ancestral cult, Taoism, and Buddhism of the Middle Kingdom, and that from the standpoint of present practice. While much of the history of Chinese religion is necessarily included, the discussion is not concerned with origins in the sense of the period earlier than Confucius. The question, e.g., of an original monotheism is not definitely raised. The author asserts, however, that "there is no reason to doubt that (the present system apart from Buddhism) is the first religion the Chinese race ever had" (p. 2), and implicitly this (rightly) denies original monotheism. The discussion is simple and utterly without pedantry, luminous, and straightforward—one of the "good little books."

JORDAN, LOUIS HENRY. *Comparative Religion: A Survey of Its Recent Literature*. 2d section, 1906-1909. Edinburgh: Otto Schulze & Co., 1910. 72 pages.

Mr. Jordan's service to the science of religion is continuous and noteworthy. Possessing splendid linguistic accomplishments, he has ample qualifications for a survey of the literature of the subject. To these he adds a spirit of appreciation as well as of gentle criticism which knows no school and no antagonisms, provided the aim be to enlarge the acquisitions of truth. In the present issue he notices and characterizes briefly twenty-five books, brochures, or pamphlets (among them two of his own). In the footnotes useful pointers to other recent literature are given, and in the discussion not merely are the excellences and defects of the books and

methods of treatment discriminatingly stated, but tendencies and lines of investigation are set forth.

A worker in this field will find Mr. Jordan's judgments well worth weighing, even if the decision (as will sometimes happen) goes against him.

MISCELLANEOUS

WARD, HARRY F. (Editor). *Social Ministry*. An Introduction to the Study and Practice of Social Service. Edited for the Methodist Federation for Social Service. New York: Eaton & Mains, 1910. 318 pages. \$1.00.

This volume can hardly be better defined than by its subtitle. It attempts "to sketch in broad outline the historical basis of our social service movement and the problems raised by the industrial organization of life, then to discuss more specific forms of social service by those whose lifework has been given to them." The twelve chapters are contributed by as many different writers, some of whom are Methodist ministers and professors, while others are leaders in social work of national reputation. Among the outstanding chapters are those by President George E. Vincent on "The Industrial Revolution"; by Miss Mary E. McDowell, of the University of Chicago Settlement, on "The Helpless in Industry," and by Dr. Edward T. Devine on "Constructive Philanthropy." The book is made particularly valuable for ministers by two chapters on "The Organization of a Church for Social Ministry," and "Social Service in the Rural Church," which are evidently born out of actual experience. The comprehensiveness of all the subjects considered makes their treatment necessarily general and popular; but just on this account the book should serve as a most helpful introduction to the modern social problem, and to the most hopeful methods for its solution.

Fünfter Weltkongress für freies Christentum und religiösen Fortschritt. Berlin: 5 bis 10 August, 1910. Protokoll der Verhandlungen. Herausgegeben von Max Fischer und Friedrich Michael Schiele. Berlin: Schöneberg; Protestantischer Schriftenvertrieb, G. m. b. H., 1911. 813 pages. M. 7.50.

The congress of men who believe in modernist conceptions of Christianity, which met in Berlin last summer, constituted one of the significant marks of progress in the creation and extension of an *esprit de corps* among liberal thinkers. This complete report of the proceedings is of peculiar interest both as a historical document and as an aid to the clearer apprehension of modern problems. A splendid array of eminent names presents itself in the table of contents. The first general theme to which the congress addressed itself was the debt which the liberal movement in countries other than Germany owe to German theologians. Making all allowance for the courtesy which would lead to an exaltation of German influence, the statements of representatives of other nations reveal the extraordinary influence of German thought throughout the Protestant world.

The second general theme was "German Theology and the German Church." Among the contributors are Harnack, Gunkel, Dörner, Titius, Wobbermin, Troeltsch, and others. Some fundamental problems were considered and subjected to searching analysis. It is interesting to discover in nearly all of these addresses the clear recog-

nition of the fact that the empirical method of investigation makes impossible the retention of the older idea of a Christianity with a fixed authoritative content. But the religious experience of the speakers usually demanded some "absolute," some "permanent" or "eternal" basis; and the aim in most cases was to discover some such "absolute" which should be compatible with the empirical attitude of scientific inquiry. This would seem to indicate that the liberal theology is in the difficult position of trying to serve two masters. So long as religious confidence depends upon an "absolute," the more dogmatic assertions of orthodoxy will better meet the demand. Liberalism can develop a consistently strong position only as a basis of faith shall be discovered which shall be frankly harmonious with the empirical spirit instead of striving to retain a shadow of the older absolutism. However, the open-minded attitude of the participants gives promise that in the near future this central problem will be more clearly apprehended. The establishment of an "absolute" in most cases is an excursus in the interests of a conservative religious sentiment rather than a direct development of the discussion.

The third general theme considered the mutual relations of religious bodies both within and without Christianity. The irenic spirit of these addresses is heartening to those who wish to see co-operation between religions and churches.

The most important addresses of the congress have been translated into English and are published in pamphlet form by Williams & Norgate. A translation of the entire proceedings also appears from the same press.

MOORE, A. W. *Pragmatism and Its Critics*. Chicago: The University of Chicago Press, 1910. ix+283 pages. \$1.36.

In the first four chapters of this volume, Professor Moore states "the issue between pragmatism and its critics" and then gives a brief historical account of the "rise of absolutism," the "difficulties" involved, and the "rise of pragmatism" itself. He continues his discussion by giving an exposition of "how ideas work" from the pragmatic point of view, and then in the remaining seven chapters republishes from various philosophical journals, papers, modified at times, in which he had on former occasions met the different groups of critics, for the most part realists and absolutists.

The many misinterpretations of the movement are clearly indicated and the essential features are restated and illustrated. The way is thus prepared for greater unanimity among pragmatists themselves, while the force of many unjust criticisms is diminished. One wishes to say, also, that the opponents, too, may be taken into camp and made to feel at home, but one may hardly expect that result. The book is especially valuable as a *résumé* of the entire pragmatic movement by one of the group skilled in the use of his opponents' weapons.

KERN, JOHN A. *A Study of Christianity as Organized; Its Ideas and Forms*. Nashville, Tenn.; Dallas, Tex.: M. E. Church South, 1910. xxxi+572 pages.

After forty-four years of active service in the Methodist Episcopal church Professor Kern publishes a volume of 572 pages embodying his experiences in Christianity as organized. His readings and reflections have extended far beyond the boundaries of his own denomination. There is meant to be no controversial spirit in the book. The author has taken pains to make himself familiar with other forms

of polity than his own. To make sure of his ground he has submitted portions of his manuscript touching central themes in other bodies to those who could speak with authority.

He has kept close to his subject: a study of Christianity as organized, showing the necessity of organization, the abuse of organization, and the great benefits of organization when properly directed and controlled. The student of church history will find that this work covers an essential part of his field. The different parts, chapters, and sections are arranged in the order of their development, and the logical connections are never lost sight of.

The book consists of three parts entitled "Brotherhood," "Office," and "Autonomy." The concluding chapter on "The Prophet in Administration" is an interesting discussion of "a certain personal qualification in one who would conduct successfully the business of organized Christianity."

BUMPUS, JOHN S. *A Dictionary of Ecclesiastical Terms*. Being a History and Explanation of Certain Terms Used in Architecture, Ecclesiology, Liturgiology, Music, Ritual, Cathedral Constitution, etc. Philadelphia: Lippincott; London: T. Werner Laurie, 1911. 324 pages. \$5.00.

We have spent several hours running through this dictionary, and we have seldom used time more pleasantly or profitably. To the mature churchman, trained from his youth up in ecclesiastical forms, the book will possibly seem commonplace. But for young churchmen we fancy that it will be found extremely helpful as containing in short the essentials of the forms he must observe and know.

By the Nonconformist who has inherited centuries of revolt against many of the ideas defined here the work will be welcomed as taking him by a short road to information that is now necessary to any well-educated man. Moreover, in these days when he is free from the necessity of conforming he will be able to go back to the heart of the idea that once pulsed with warm and vigorous life. And it will be surprising if, having the genuine historical sense, many of these old ideas do not find in his soul a generous response. The scope of the work is seen in the sub-title: "A History and Explanation of Certain Terms Used in Architecture, Ecclesiology, Liturgiology, Music, Ritual, Cathedral Constitution, etc."